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THE MARCH OF THE BIBLE.

Home-Talk by J. H. N., Nov. 12, 1853.

WE have found matter of interest in looking at the Bible in the character simply of a *historical fact*. Dismiss for the time the question of its authority or inspiration, and inquire only what its actual career has been—what is the truth about its influence? how far is it a potent element in human affairs? Those who have no faith in the Bible as the *word of God*, must at least acknowledge that it is one of the *works of God*, i. e., a permitted and providential fact; and a little reflection will convince them that it is of all facts, perhaps, the most stupendous and influential in the history of the world. A few simple statements will show how great a fact this matter of Bible influence has proved itself to be.

In the first place this book has had entire priority over all others in connection with printing and the Press. Probably it was the first book that was ever printed with types—the first in England and Germany, and wherever the art of printing originally spread. Now-a-days, the same fact is true of all heathen nations and tongues—their first book is a Bible. The Bible and the Press were married from the first discovery of types, and hand in hand they have traversed nearly the entire habitable globe, and in almost every nation the Bible has preceded all other books.

Then the Bible stands foremost of all other books in point of circulation, immensely so. Much is said about the extraordinary circulation of Mrs. Stowe's book—"Uncle Tom's Cabin"; it has been translated into some half-dozen languages, and the extent of its publication, they say, has reached more than a million copies. But how does this compare with the circulation of the Bible? The Bible has been translated into more than a hundred

different tongues and dialects, or nearly all the known languages of the human race; and to show its unparalleled circulation, it need only be stated that the British Bible Society alone, has issued more than eight millions of copies annually. The expression is sometimes used concerning such leading authors as Shakespeare and Milton, that their works rank "next" to the Bible, as though there were some comparative nearness between the two in point of influence and universality. But the facts stated above, respecting the Bible's circulation, show that there is no ground of comparison—that the Bible stands ALONE as the world's book. And this is the case as a matter of fact, quite independent of any question as to its authority and inspiration. To mark the contrast still more strongly, take the case of a cotemporary work—Homer's *Iliad*—one of the most celebrated literary productions of antiquity. There is a bare sprinkling of men here and there among the civilized nations, who know something of this book—but to the great mass, it is a mere matter of hearsay, and scarcely that—but very few have ever read it or seen it. On the other hand, the number of persons is comparatively small, in the civilized world, who have not a general understanding of the Bible.

Passing in review the great fact of the unparalleled circulation of the Bible, leads us to inquire how it has affected the world.

In the first place, it has worked itself thoroughly into connection with the fine arts—sculpture, painting, music and poetry. Root up the Bible, and you would heave the very foundations of all these arts—the things that people love so well, and which address the strongest passions in human nature. A great portion of the material of sculpture, painting and poetry, is taken from the Bible.

The Bible again, has leavened to a great extent, the literature of the civilized part of the world. As a proof, just consider that those who hate the Bible, and would be glad to see it put down, are nevertheless induced by its inimitable quality, to spice their books and writings constantly with extracts from it; and the Bible quotations they introduce, form the most interesting part of their productions. It is difficult to read even a political speech without finding scriptural allusions and quotations. Whoever wishes to bring out what he supposes to be a bright idea, in the best way, is quite sure to clothe or adorn it with some Bible figure. Shakespeare has been noted as a magazine of illustration and apt remark; but in popular use, there are a hundred Bible

expressions employed for one of Shakespeare.

Thus a single glimpse at the matter is enough to convince any one that Bible influence is a tremendous fact. And the more it is looked at, the greater it will seem, and the more foolish it will appear for any one to neglect this fact who desires to understand the secret of the world's history. No other book has a palace devoted to its sole publication. No other book has gained that whole-hearted loyalty of mankind which ensures it a gratuitous circulation. That the Bible stands on this ground is a fact of great significance, concerning its power.

In estimating the value and power of the Bible, it is further to be considered, that the progress of discovery does not outgrow the Bible, or lessen its influence. It has kept pace with the whole tide of improvement. Indeed, it was the Bible that started the "revival of letters," as it is called; the Bible has furnished the stimulus for the present great expansion of the human mind in all departments of knowledge and investigation. The wise philosophers, therefore, who now attempt to reject the Bible, have turned against that which gave birth to the very liberty of mind that they glory in. So, too, the Bible gave impulse to the whole anti-slavery and reform movement in this country; and for reformers now to turn against the Bible, is really to revile their own origin.

Our adherence to the Bible, for which we are sometimes reproved by philosophical speculators, rests on other grounds than those we have considered, relating to its power and popularity; we believe that book is a revelation from God—a text-book of the Spirit of Truth; and so that it deserves all the success it is seen to have. But for those who would regard this as assumption and fanaticism, we have in reserve the appeal to facts. Despise the book as you may, just look at the fact of its power! Whatever opinions men may form of the character of the Bible, it is right at least to demand their attention to its providential mission, and their respect to the fact that it has obtained an ineradicable hold on human nature—substantial possession of the world.

THE GOOD TIME.

THE extraordinary progress which has been made in civilization within the last half century, and the rapid and radical changes so constantly occurring around us in the most settled systems of society, may well alarm the conservative part of the world so that they cry out for a breathing spell, to consider in what

direction reformation will next attack them. "But," say they, "the world does not move so fast as you reformers would try to make us believe it does; things are not so vastly different from what they were in our fathers' days." Yet point them back to a few years only, and they wonder how the world could have got along in a way so slow and clumsy.

If the civilization of the world is progressing, and each step is, as all believe, an improvement upon the past, there is room to hope that we are traveling toward that "good time coming," of which every one has more or less an instinctive expectation, and of which every believer of the Bible can find abundant promise. The selfishness of men now blights the earth as with a curse; but all who can see the bright future, look with cheerfulness upon the wrongs around them, and hail with joy each step that strikes a blow for truth.

In times past, nations, like individuals, have followed selfishness; seeking their own good regardless of consequence to others, and careless of the politics or customs of their neighbors. This did well enough when all the world was alike conservative and unenlightened; but in view of the close ties of commerce, telegraphs, facilities of travel, and a thousand other influences by which all nations are now being bound together, we are disposed to ask, Can this state of things last? Commerce and other interchanges have so mixed up the interests of the world, that all nations of the earth are becoming many parts of one vast system of machinery, so that what takes place in one country must be of vital importance to all.

If we are correct in reading the index of the past, what a glorious future rises up before us, of a complete amalgamation, when "many nations shall be joined to the Lord." Can it be, that the leaven of Communism which has been working in the hearts of individuals during the past fifty years, is an earnest of a spirit of Communism that is approaching us on a grander scale? The lines of progression in our age seem to converge towards the good of all. The common sympathies of the vast multitudes, called the working classes, in all countries, and the identity of the subjects which interest people in many parts of the globe at one and the same time, indicate the ruling of one spirit. If God is guiding, the world need not seek to save her old customs, and t'were useless to tremble for the safety of her old institutions. We had better get into sympathy with the plans of Providence and look out for the good time that's coming.

PEARS.

THE pear crop will be abundant this season in this section, and from all accounts, in many other parts of the country. The trees of some varieties on our own grounds are overloaded, and unless relieved of a portion of their burden, will be in danger of breaking down. The Bartlett and Louise Bonne de Jersey are the heaviest loaded of any. Most of the other varieties are also bearing fine crops. But thus far we cannot vouch for the quality of the fruit, as the earlier varieties have fallen somewhat below the standard in flavor. However, should we have a warm sunny September, later varie-

ties will doubtless be much improved in character.

The Duchesse d'Angouleme has long played the coquette with us. But her Highness seems to have fully gratified her trickish propensity, and as if to make amends for her past misconduct, is this year producing finely. We had indulged in serious thoughts of banishing this variety from our premises as altogether unworthy a place in our collection. But at the present time, in view of the very flattering prospect, we feel quite like relenting; and should the Duchesse fulfill her present promises, we shall in all probability grant her a full and free pardon for all past offenses.

How is it to be accounted for, that the pear and nearly all other fruits promise such abundant crops, whilst the apple, which we are accustomed to look upon as the most hardy of all fruits, although it blossomed profusely, is nearly a failure, or at most, is less than half a crop? Who can solve the problem?

H. T.

[From "The Harmony Society."]

ANCIENT COMMUNISTS.

The history of socialism from the earliest times, would be an interesting and instructive one; but the writer has not the authorities at hand to enable him to give even a brief sketch of the various attempts which have been made toward such a reorganization of human society. It is well known, however, that all such attempts have been on a very limited scale, and of comparatively short duration. Two examples belonging to ancient times may be noticed as being less known than those more modern.

I. Pythagoras, an old Greek philosopher of the fifth century before Christ, was a practical communist. He taught the doctrine of a celestial harmony, and that there is a certain "music of the spheres," produced by the impulse of the planets upon the ether through which they move; the seven planets producing sounds corresponding with the seven notes of the musical scale. It was a leading thought with him, that the state and the individual ought each in its way, to reflect the image of that order and harmony by which he believed the universe to be sustained and regulated. After having acquired great fame in his own country as a philosopher (a name which he was the first to apply to himself as a *lover of wisdom*), he removed to Crotona, in southern Italy (*Magna Graecia*), where he instituted a school for the instruction of young men of the noblest families, in mathematics, politics, and the various branches of science known by the comprehensive name of philosophy. The number of his pupils was at first confined to three hundred, and they formed a society which was at once "a philosophical school, a religious brotherhood, and a political association." We read that, afterwards, "The brethren of the Pythagorean college at Crotona, were about six hundred in number, and lived together as in one family with their wives and children, in a public building called *omakoiion* or the common auditory. The whole business of the society was conducted with the most perfect regularity. Every day was begun with a distinct deliberation upon the manner in which it should be spent, and concluded with a careful retrospect of the events which had occurred, and the business which had been transacted. They rose before the sun, that they might pay him homage; after which they repeated select verses from Homer, and other poets, and made use of music, both vocal and instrumental, to enliven their spirits and fit them for the duties of the day. They then employed several hours in the study of science. These were succeeded by an interval of leisure, which was commonly spent in a solitary walk for the purpose of contemplation. The next portion of the day was allotted to conversation. The hour immediately before dinner was filled up with various kinds of athletic exercises. Their dinner (*deipnon*) consisted chiefly of bread, honey, and water; for after they were perfectly initiated they wholly abstained from wine. The remainder of the day was devoted to civil and domestic affairs, conversation, bathing, and religious ceremonies."

Before any one could be admitted into this fraternity, he had to undergo the severest scrutiny as to his features and personal appearance; his past conduct toward his parents and friends, the passions he was most inclined to indulge, the character of his associates, what incidents excited in him the strongest emotions of joy or sorrow, &c. Upon the first admission, which was but probationary, the fortitude

of the candidate was put to a severe trial by a long course of abstinence and silence. He was not permitted to see the master, or to hear his lectures, but from behind a curtain; and more commonly he was taught the doctrines of Pythagoras by a more advanced and fully initiated pupil, who was allowed to give no explanations to any inquiries, but silenced all questionings by the oracular "*ipse dixit*" of the master. If any one, through impatience of this rigid discipline, chose to withdraw from the society before the expiration of his terms of probation, he was dismissed with a share of the common stock, the *double* of that which he had advanced, and a tomb was erected for him as for a dead man. (See Thirlwall and Ritter.)

II. The Essenes were a sect of Jewish communists at the time of our Savior, and are usually mentioned in connection with the Pharisees and Sadducees of the New Testament. The singular fact that they never came in for a share of the rebukes which the other Jewish sects received from Christ and his apostles, and are not even referred to at all in the New Testament, is accounted for from the circumstance that they were a sort of *pietistic separatists*, who mingled but little with other Jews, lived a quiet and secluded life, did not go up to the three great annual feasts, and yet were remarkable for their piety toward God; and thus they did not come in contact with our Savior, and did not deserve his reproofs. Neander, in contrasting them with the formalist Pharisees, and the skeptical Sadducees, characterizes the Essenes as "those more quiet but more warm-hearted spirits, with whom the power of religious feeling or imagination is too predominant, who withdraw into themselves from the strife of the learned in Scripture, and seeking the interpretation of the meaning of the old documents of religion in their subjective feelings or imaginations, become *mystics*, sometimes of a practical, sometimes of a contemplative character." He speaks of them further as "a company of pious men, much experienced in the trials of outward and of inward life, who had withdrawn themselves out of the strife of theological and political parties, to the western side of the Dead Sea, where they lived together in intimate connection, partly in the same sort of society as the monks of later days, and partly as mystical orders in all periods have done." From this first society, other smaller ones afterwards proceeded and spread themselves over all Palestine. Josephus says, "They have all things in common, so that a rich man enjoys no more of his wealth than he who has nothing; for it is a law among them, that those who come to them must let what they have be common to the whole order, and so there is as it were, one patrimony among all the brethren. There are about four thousand men that live in this way, and neither marry wives, nor are desirous to keep servants, as thinking the latter tempts men to be unjust, and the former gives the handle to domestic quarrels; but as they live by themselves they minister to one another. They also have stewards appointed to take care of their common affairs, who have no separate business for any, but what is for the use of them all." "Nor is there ever any clamor or disturbance in their houses, but they give every one leave to speak in their turn, which silence thus kept in their houses appears to foreigners like some tremendous mystery; the cause of which is, the perpetual sobriety which they exercise, and the same settled measure of meat and drink is allotted to them and that such as is abundantly sufficient for them." "They do nothing but according to the injunctions of their curators, except to assist those who are in want, and to show mercy; this they may do of their own accord, but they cannot give anything to their kindred without permission from the curators." "They are eminent for fidelity, and are the ministers of peace: whatsoever they say also is firmer than an oath, but swearing is avoided by them, for they say that he that cannot be believed without swearing is already condemned." "If any one has a mind to come over to their sect, he is not immediately admitted, but he is prescribed the same method of living which they use, for a year, during which he is excluded. Having approved himself during that time as being able to endure their continence he receives the waters of purification (baptism), and after a trial of two more years he is finally admitted to full fellowship." "After the time of their preparatory trial is over, they are divided into four classes, &c. They are long-lived also, inasmuch as that many of them live above one hundred years, by means of the simplicity of their diet and their regular course of life. As for death, if it will be for their glory, they esteem it better than living always. When tortured, burnt, and torn to pieces for their religion, they smiled in their very pains, and laughed to scorn those who inflicted the torments, and resigned up their souls with great alacrity, as expecting to receive them again." Another order of them, who agree with the rest as to their way of living, and customs and laws, differ in the matter of marriage, thinking that if all men were of the same opinion, the whole race of mankind would fail. But they do not marry or have intercourse for the sake of pleasure, but only for the sake of offspring."

A LONDON LAW-OFFICE.

XIX.

TITLES of estates in fee simple, to plots of land, and the mode of getting such titles established by "usage," is a subject on which the English squatter is pretty well posted. But within the last half-century so many claims of freehold have been established through an occupancy of over twenty years without interruption or payment of rent, that greater care is now taken by owners of estates to collect rent from squatters, if it only amounts to one penny a year, so that such claims are now becoming very rare. In one of the large districts of London, the owners of the fee all trace their titles back to the second or third generations, and there the title was established by usage; i. e., simply by one taking possession of the property and holding it without interruption. The land was probably at one time of comparatively little value, being then in the country; but as London grew, the locality became a suburb, then a part of the city, and now it is worth millions. Here can be seen one of the benefits of the court of Chancery. If that property had found its way into Court, instead of to the hands of some unprincipled parties who failed to do their duty, the rents would have been collected and the title kept clear, in trust for the heirs, and the court would have delivered it to them with a strict account of the profits, whenever they should have succeeded in establishing their identity.

About fifteen years ago, when the government decided to establish a permanent camp at Aldershot, a point about fifty miles from London, on the South-western Railroad, that place was a barren heath upon which several squatters had been settled long enough to claim their lots. These lots or enclosures were of so little value that no one had thought it worth while to interfere with them; but suddenly they rose in value and became the subject of a lively speculation. One day a lawyer appeared in this out-of-the-way, deserted place, where none but the poor squatters ever thought of going, unless a fox enticed a party of hunters to gallop across it, and the next day it was found that he had purchased the rights of every squatter whom he could induce to sell to him. A permanent camp of twenty thousand men would of course make a fashionable neighborhood. There would be reviews to which London people would flock by the thousand; hotels would be needed; friends and families of the officers would visit the vicinity, and a town would spring up. So thought the lawyer; and of those who were contented to sell he purchased for sums varying from one hundred to one thousand pounds sterling. He was thought to be a pretty sharp lawyer, and I presume he was; for before the day was out he had plenty of offers from speculators who had been to Aldershot and found that some one had forestalled them. One lot that he purchased for two hundred pounds, was sold for eight thousand pounds within two months after; but he was content with his first profit, and had sold all out within a week.

Such possibilities of getting titles to real estate by usage, will appear strange to those who think that all the land in England is entailed so that it cannot go out of a family. I have met with many Americans who have been under the impression that land in England could be so tied up that it would perpetually descend from father to son without any possibility of alienation. There is no such system of tenure in England, nor any law whereby such an end can be accomplished, except by mutual arrangements between father and son, made in every generation by means of a settlement.

Towards the end of the last century, one Thelluson, a wealthy merchant, left his property to his great-grandchildren. The will was contested, and the contest led to the passing of an act of Parliament in the first year of the present century, called the "Thelluson Act," which prevented the tying up of real estate for a longer period than the term of "a life or lives in being, and twenty-one years after;" the twenty-one years being allowed to give sufficient time for an infant to attain his majority after the death of the "tenant for life." Un-

der such an act it was found impossible to keep land in a family so as to prevent a spendthrift from encumbering or alienating it, so the following method is now adopted of settling property: A land-owner having devised his estate to his eldest son for life, with remainder to his heirs forever, he thereby makes his son tenant for life, who can do nothing with the estate but enjoy the proceeds and use it subject to such restriction as the law places upon a tenant for life. When the son of the tenant for life comes of age, he can, if he chooses, raise money upon his interest in the estate of which he is tenant in tail, by insuring his life and giving the policy as a collateral security—a practice much in vogue among the gambling and fast portion of young Englishmen; but the more respectable class prefer to follow in the steps of their forefathers, and when they marry, execute a marriage settlement, wherein the tenant for life and tenant in tail, i. e., father and son, join in tying up the property for one more generation and twenty-one years after; and this is repeated every generation, so as to keep the property constantly entailed. Such an arrangement is by no means obligatory upon the tenant in tail. He may enter into it or not, as he pleases; or he may at any time join his father in an instrument to bar the entail, and so place the property entirely in his father's hands. This was done in the case of the Duke of Buckingham, the owner of the magnificent estate at Stowe. The Duke was heavily in debt, but no creditor could touch the estate, and in the natural course of law it would have descended to the Duke's son, free from incumbrances, immediately on the father's death; but the son, the Marquis of Chandos, being an honorable man and unwilling to have his father's creditors defrauded, barred the entail, and the creditors immediately took possession of the estate and sold it. The Duke was allowed a pension by the creditors; and his son mixed in the business world. He now owns again a portion of his father's estate.

The most notable case of title by usage that I met with personally, was that of an old woman who kept an apple-stall in the city of London near the Royal Exchange, the very business heart of the metropolis. She had built her a rough stand which leaned against an old brick wall that enclosed a lot, which I always supposed was in Chancery. Many such odd corners are to be found in the city of London, and they are always credited by the public to the iniquities of some Chancery suit; but I have known other properties thus lying unused from other causes; so this may have been no fault of Chancery. At this post, in all weathers, year in and year out, the poor woman sold her apples, nuts, &c., and made a scanty living, till at length a wealthy banking company purchased the land which so long had been vacant, and proceeded at once to tear down the bricks and mortar, leaving the poor old woman to choose between a sudden retreat or as sudden a burial. A lawyer of my acquaintance whose office was not far from the spot, had from his early boyhood been accustomed to spend a portion of his pocket-money with this ancient dame, whose apples seemed to him sweeter and nicer than any others, for she lavished on him those praises and pretty words with which such grand-dames are apt to flatter the children they admire. Thus it happened that this boy, to manhood grown, used frequently to steal a moment from his business cares to buy an apple and indulge in chat that reminded him of days gone by. But happening round one day, as was his custom, a scene of devastation rose before him. The dingy old wall, that so many years had hidden the lot behind it and had excited the curiosity of thousands to ask the meaning of it, was now being pulled down. Bricks and mortar rattled down upon the doomed shanty, while the dispossessed occupant sat mid a crowd of sympathizing boys, with her stock in trade around her, and wept as if her heart would break with each avalanche of rubbish that fast was burying her place of business. Quick as a flash the lawyer comprehended the whole situation; no word of explanation was needed to one so versed in law as he. Paying a man to watch the woman's stock in trade, he took her to his office, and a few questions soon satisfied

him that he had a new client and a good case. Having made an agreement with the poor woman, to prosecute her suit for her, taking for his remuneration one-half of whatever he could recover, he started off to see the plans of the new bank building which was to be erected, and found that the site of the late apple-stall was to be occupied by the main entrance to the building. He at once had the spot carefully surveyed while yet traces of the apple-stall remained unobiterated, and amused himself while the building was in progress with collecting evidence to show that no claim had been made for rent or otherwise during fifty years, and that the poor woman had held uninterrupted possession of the spot during that period.

Many were the difficulties which the lawyer encountered; for notwithstanding that he had taken every precaution to enjoin secrecy, the old dame would talk, and tempting offers of a few hundred pounds were made to her by individuals, probably employed by the bank company, or the parties who sold the lot to them. But she had confidence in her "boy" and referred every one to him. Had she been less honest she might well have been tempted to take such a lot of shining sovereigns as were exhibited before her, and to yield to the urgent representation that "a bird in the hand is worth two in the bush." Then, again, he must get affidavits of people who could swear positively to the facts of the occupancy; and after all his expense and trouble, it might be that when the matter came to trial the other party would produce some proof of rent having been paid; for although the old dame was positive about it, yet memory is treacherous, or she may have paid rent without understanding what she was doing. The chance was so rare that the lawyer's mind could scarcely credit it, and contingencies innumerable arose before him which increased as he proceeded with his investigations. At length everything was ready for a strike. A magnificent building had taken the place of the vacant lot, and a stylish front replaced the old brick wall, while the site of the apple-stall was now occupied by a broad flight of steps over which the capitalists of the world passed and repassed, ignorant alike of the rights or even of the existence of the old apple-woman.

Having watched his opportunity and most carefully prepared his claim, the lawyer politely addressed the President and Directors of the bank, who took no notice of his communication. He then sued them for one hundred thousand pounds sterling, and applied for an injunction to restrain the company from using the only entrance to their bank, and they found themselves under the necessity of paying the full amount into court to await the issue of a trial to prevent their door being blockaded by an injunction from the court of Chancery; this of course brought them to terms, and after much consultation and bargaining they at length compromised for little more than half the amount claimed, and commenced suit against the parties who sold to them, and for aught I know the suit continues to this day.

Another case somewhat similar to the above occurred in the building of Apsley House, at Hyde Park corner, now the residence of the Duke of Wellington. Many years ago, when Hyde Park was far from being the fashionable place it now is, an old soldier kept an apple-stall at the entrance to the Park, on the site now occupied by Apsley House. George III, happening by, noticed the medals on the old man's breast, and stopped to inquire about the engagements he had been in, &c. Trust an old soldier to tell an interesting story! This old man so pleased the eccentric king that he gave him the piece of land on which his stall stood, and had a regular grant from the crown made out and sent to him. Several years after this transaction, the city of London purchased the site on the corner of Piccadilly and Hyde Park, and ridiculing the preposterous claim of the old soldier, commenced to build Apsley House. An injunction brought the trespassers to a stand-still, and they finally agreed to pay the old soldier a ground rent of two thousand pounds a year. This income of course obviated the necessity of his following the apple-business any

longer. The title is still held by his descendants, who receive the rent; and the family has, I believe, become wealthy and distinguished.

THE CIRCULAR.

O. C., MONDAY, SEPTEMBER 6, 1869.

COMMUNISM IRREPRESSIBLE.

INHABITANTS of the old world are inclined to look upon the socialistic experiments of America as something new-fangled and disreputable; and many of the most fastidious on this side the Atlantic were much disturbed by the way in which Mr. Dixon exposed what they vainly strove to prove was a representation not of the spirit of the American people, but of the "ulcers" of American society.

But America is not to be crowded by the pressure of public opinion in a foreign country, nor by narrow-minded prejudices at home. She will make her mark in the future, as she has in the past, by bursting through time-honored institutions into the ocean of truth beyond them. There is a progressive spirit of religion, as well as of business, in this country in the interest of common sense and truthfulness, which will brook no barrier, and must ultimately commend itself to every reasoning man who deals with facts instead of fancies.

Communism is the aim of the highest civilization to-day, as it has been the goal of the most enlightened minds in past ages. It certainly is not, as Europeans would have us believe, "a Yankee notion," nor is it as some Americans have misrepresented it, an abnormal outgrowth of Christianity. Any one familiar with the mere outlines of history will readily detect the error of such superficial conclusions; for leaving out the Pentecostal church upon which the Oneida Community is based, the subjects of Communism and Socialism have been agitated from time immemorial, and that not by the degraded and sensual, but by the greatest minds of the day. The social reformers of history, have always been men of the purest character, and their existence has been the net result of the highest advance of civilization.

This irrepressible principle of Communism culminated in Christ, who gave it a spirit to live, and power to organize in all future ages. It always has been, and always will be, an unpopular subject with those who seek merely selfish ends.

COMMUNITY JOURNAL.

ONEIDA.

—Our Yale graduates are arranging the preliminaries for the course of studies at our new Academy, and hope to solve the problem of a "Manual Labor School." The plan of having the classes of young men and young women study together, is favored, and the system of examinations is highly approved. We expect to start on quite a small scale, and add one thing after another as seems desirable.

—A Sunday or two since we had a visit from a Baptist minister, and in the evening he was invited to preach to us. There was quite a full attendance of our family and neighbors in the hall. The minister's text was, "Ye are the body of Christ, and members in particular." The audience was attentive and the sermon was duly appreciated. Three hymns were sung by the Community choir, "Antioch," "Nearer my God to thee," and "Rock of Ages."

—One day last week the N. Y. & O. M. Railroad turned the Oneida Creek under the new bridge which they have built in our meadow. This shortens the creek nearly half a mile, and places several acres of land on the opposite side. As the stream is the county boundary, some one suggests that Oneida has ceded that piece of land to Madison county.

—The tanners are busy making the gutter lining on the roof of the new house. Two loads of slate are at hand, waiting to be put on as soon as the roof is ready to receive them.

A soliloquy.—How thankful am I that I have a home in this Community! Looking back at my early days I find the fondest anticipations of those days are now realized. Then I was an extremely bashful girl. My situation in society brought me under the sway of fashion, which demanded that I should dress in a certain style, and attend parties; and this was disagreeable to me. I was ill at ease in these assemblies; sensitive to the opinion of others, and possessed with the idea that I had not a faculty to make myself agreeable in conversation, I would grow more taciturn, until called upon to make some demonstration. I sometimes wished the floor would fail and let me down, or some way open for my escape. When at home and at my ease, I was rather quiet, and I was satisfied that when away from home, and "not myself at all," I must have passed for an ignoramus.

I used to think if I ever "settled in life," I would like to live in some retired country village, where ceremonious visiting was not required, and I could follow the dictates of friendship in my intercourse with society; and above all spend much of my time in the family circle. Here I have all that I wished; I have the home feeling combined with a great variety of society. Every day I attend a party composed of friends—friends as dear to me as brothers and sisters. Many are intelligent friends, too, from whom I gain information, and in whose society my self-respect is increased, and I am conscious of improvement. Then, too, there is a subjective change; my egotism is much diminished. Instead of continually looking out for my appearance, and what others are thinking of me, my chief desire is to do right and please God. Here my longings are realized, and again I thank God for my home.

WILLOW-PLACE.

—The machinists have finished a small lot of jack-screws which are to be put into the market at from four to five dollars each, according to size.

—Most of the girls belonging to the silk-factory and many of the hands in the trap-shop have availed themselves of an opportunity to take a holiday and go hop-picking for a few days, so that our factory looks almost deserted.

—While examining one of our neatly finished steel traps, it is interesting to reflect upon the patient and long continued labor it has taken to bring about the perfect result of so simple a piece of mechanism as that of a steel trap. Only a few years ago S. Newhouse worked at a simple forge making every part of his traps by hand and working the spring out of the pieces of steel that he obtained from old axes. Now, the steel for our traps is obtained from another State, the wrought and malleable iron we obtain from different parts of this State, and every trap passes through between sixty and seventy operations before it is pronounced fit for the market. We take the material, the long ribbon-like lengths of steel, the bars of wrought iron, the rough black castings, and pass them under the sharp dies of the power press, against whirling, keen-toothed discs of steel, under the monkey of the drop; the emphatic blows of which, smooth out all inequalities. Then the parts are polished, and the final rivet uniting the two main portions of the trap is securely headed, and it is ready for the inspector, who briefly scrutinizes the various parts for possible flaws, springs the trap, adjusts if need be, the manner of its working, and passes it approved to the packer.

Evening Meeting—W. H. W.—I wonder if we realize how great a barrier egotism is to all sorts of progress, improvement and fruitfulness, and how much it obstructs us in our own course. Egotism is the great strait-jacket which holds the world in bondage. It is not in God that we are straitened, but in ourselves. Egotism either holds people back or pushes them over into fanaticism and self-glorying. True humility will carry us between these extremes. Humility places us in a condition in which God can work upon us, put his spirit into us, and keep us steady. From time to time I get glimpses of experience in which I know that this influence and power of humility, meekness and receptivity so surrounds us that nothing remains but to present the right

conditions that will enable us to spread our sails, that we can get along. He was not per-
from the Primitive Church. We have gone only he was ballasted if we want God to blow upon us more ad-
ready to set us in motion; and if we cannot be led to this wind of heaven, it is because we are in a w^{the} state, without faith enough to spread our sails. Paul exhort^d people to present themselves a living sacri-
fice to God. There must be a way in which we can do that without reservation: "ye are not your own." Egotism is always assuming that we are our own. The end of our existence is to give ourselves up to God, and please him; that is the way to overcome. Egotism is opposed to that; it hinders us and strives to keep us from our true destiny. We may be tempted to think that it is ridiculous to have so much talk about pleasing God, for he is our Creator and can go on his way independently of us; but when we apply the same course of reasoning to our children, we find that they can give us much pleasure or cause us much suffering. The language of egotism is, How is this going to affect me? Communism, if it is what it professes to be, will teach us all to think how we shall affect God. In proportion as it becomes the interest of our lives to please God and give ourselves up to him, we shall grow in simplicity and God will pour himself into us.

WALLINGFORD.

—We begin to feel a dim consciousness that Autumn is stealing upon us. The very air seems rich and mellow, the garden is full of gorgeous-colored flowers; the wild cardinal flower and golden-rod are all in bloom, and we turn our eyes almost involuntarily to the woods around us to look for the yellow and the scarlet leaves. And then at night comes the katy-did to sing to us all the evening through.

—For several evenings we have amused ourselves with watching the movements of the swallows which congregate in great numbers just at the hour of twilight, flitting ceaselessly back and forth through the air, now soaring to dizzy heights, now circling over the old house until as drawn by a whirlpool, they disappear rapidly down the chimney. They must have quite a family there, for we counted as many as twenty-five go down the chimney within a few minutes. Occasionally one falls down into the garret stove-pipe during the night, where it flutters and scratches until it awakens some of the inmates, who get up and let it out.

Evening Meeting.—G. W. N.—Whatever increases our certainty that we are dealing with Christ, is valuable to our faith. To draw out this certainty more clearly, suppose we commence by questioning the fact, and calling for proof of it. We have good experience in confessing Christ, and it gets to be a customary thing for us to confess him in this, that, and the other matter. Well, that is good, and there is no doubt that it brings a good influence with it; but at the same time there is need of going back, in sincerity, and finding out what we mean by that act. It won't do for us to be content with merely uttering the words from our head; we want something that comes deep from the heart and has power in it.

Let us put ourselves to the test of actual knowledge on this point, and ask ourselves, how do we know that we are dealing with Christ? we see that there is some principality—some spiritual power that we are in contact with, and that we look to continually to save us; and we say that is Christ. But stop; how do we know that it is Christ? Because we recognize a power back of us, is not necessarily a sign that it is the power we think it is. Other people have a power back of them, and they say that it is a good power. Why is there not just as much reason to say they are in contact with Christ as we are? The presence even of miracles is not a certain test, for there are many people who claim to have plenty of them. Let us go back then of this kind of evidence and see what we are in contact with. If it is Christ it is a mighty thing, and all we can do to strengthen our proofs of the certainty of that fact will broaden our basis. I ask again, How do we know that it is Christ, and not some one else, who is present when

A LONDO^m? Our thoughts don't prove any
or wishes, hopes or guesses.

TITLEs of a very important question, and I will tell
and the of the things that appear to me are *prima*
by "use" of the fact that it is the power of
ter is what works in us. One is, that we have been
to the truth about the Second Coming. That
is a truth not common to mankind in the past. It is
a new discovery. Yet if there is truth anywhere,
it is certainly in our doctrine of the Second Coming.
A thing of such importance that has been kept
veiled from mankind, is revealed to us, and that is
strong proof that we are dealing with Christ. To
illustrate: Suppose one of your friends should move
to another country, leaving a secret known only to
himself, and after a time you should go on and show
that secret to every body else, and prove to a cer-
tainty your knowledge of it; that would show that
you had been in communication with him. We
might cite the further fact that we do not preach our-
selves, but Christ and his Community. Again, we
find ourselves led in the same path that Christ
pointed out in respect to forsaking all for him, which
brings us into Communism as it did the Primitive
Church. Again, the gospel as received by the Com-
munity, covers the whole ground extending to the
salvation of both body and soul. This is character-
istic of Christ, and of him alone. Add to these evi-
dences the work of improvement in character, the
casting down of pride, egotism and selfishness, and
the corresponding growth of purity, which go with
our faith, and the proof to us becomes abundant that
the principality which we are subject to is that of
Christ and no other.

LEVELING OIL-STONES.—The writer has always experienced difficulty in attempting to shape an oil-stone, or slip for sharpening gouges. The ordinary way is to grind off the highest parts and then rub it on a gritty floor, or if near a foundry to get some parting sand and sprinkle on the floor or board on which you are rubbing; better still if you can find the true surface of a casting before it is cleaned—this will cut it away quite fast. But recently while trying to shape a small slip, it occurred to me to try some glass paper, and to my surprise I found that it cut away very fast. For truing an ordinary oil-stone for sharpening planes, take a sheet of glass paper, No. 2, and lay it on the bench and rub your stone on it; in this way you can true the stone in one quarter the time it would take in the ordinary way; and carpenters have always such means at hand. Five or ten minutes rubbing will be found sufficient. Your glass paper will not be spoiled by the operation.

A. L. B.

THE SHAKERS OF WATERVLIET.

[We received a pleasant visit, a few weeks since, from Messrs. Lomas and Richmond, of the Watervliet family of Shakers, who called for the purpose of purchasing a corn-cutter, invented by Mr. Burt, of the O. C. Last week we sent one of the machines to Watervliet, and Messrs. Burt and Cragin went there to give it a fair start. The following is Mr. Cragin's report of their visit.]

ON our arrival we were met by Elder Lomas (known here only as brother Albert), and by him introduced to several of their venerable members. Having fasted since early in the morning, the little tea-bell, announcing the readiness of the good sisters to see us in the dining-room, was by no means an unwelcome sound. The table, as would be anticipated by any one who had ever visited a Shaker Community, was bountifully supplied with tempting edibles, to which Mr. Burt and myself did ample justice. The remainder of the evening was spent in discussing various topics. On being shown the dormitory we were to occupy, we spent a few moments in sincere praise of their good taste in providing rooms so ample, airy and scrupulously clean and tidy. The beds, too, could hardly be improved. The Shaker women, in the departments of house-keeping, where they hold undisputed sway, have attained to a degree of perfection unsurpassed probably by any other people. Yesterday morning, Mr. B., with others to assist him, entered upon the work of our mission, and early in the afternoon the corn-

cutter and can-filler were in successful operation. On looking at the cobs the next morning, it was discovered that more than one half of them were as clean as one could wish; but upon the remaining portion the work was done less perfectly, owing, no doubt, to the inexperience of the operator. Some practice is required in order to bring the necessary pressure to bear on the ever varying sizes of ears. But one soon learns to handle the machine dexterously and successfully. The friends here admitted that the true principle was in the machine, as most of the cobs testified. They wished, however, to experiment with it a while longer before deciding to purchase, to which request we readily assented.

Accompanied by an elderly member, we visited the other three families. This society is divided into four orders or families, situated from a quarter to a half mile apart. Should one strike a circle, making their burying ground a center, it would nearly touch them all. Our first call was at the church family, which is about double the size of either of the others. Their managing agent, Deacon Miller, upon whom the duty devolves of showing the most interesting features of the place, was absent, as were all the able-bodied men. After a while the Deaconess, to whom we had been introduced, told us that possibly we might find Ephraim in his shop, pointing to a building opposite. The friend who accompanied us from the receiving family incidentally dropped the remark that he was not very well acquainted with the affairs of the church family, although he had been a Shaker seventeen years; reminding me of what I learned many years ago, that visiting, among the members of different families, was prohibited without permission from the proper authorities.

Repairing to the shop, we found a gentlemanly appearing man busy with his tools. We were received with true Shaker politeness, and were made to feel quite at home. He, too, had invented a corn-cutter of a complicated kind, the model of which he explained to Mr. Burt. It was not a success, however. This elderly friend kindly showed us their capacious barns, dry-houses, bakery, wash-house, herb-house, seed-store, botanical garden, school-house, bee-house, meeting-house, &c., &c. The four families constitute a school district by themselves, and the few children belonging to them are taught here; the girls in summer and the boys in winter—not allowing the sexes to be educated together. We had not time to examine as minutely as we wished, the numerous contrivances, inventions, &c., which their skill and ingenuity have brought forth. Our new guide had heard many stories about O. C. so unfavorable to Shaker ideas of purity, that he was a little inclined to draw us into discussion on theology and social problems; but he seemed much pleased to learn that the reports he had credited, contained scarcely a particle of truth, and that our zeal for doing the will of God in all things, was not excelled by their own.

"There," exclaimed Ephraim, as we entered the herb garden near the church, "is the identical spot where Mother Ann stuck a stake eighty years ago, saying as she did so, 'this is the spot shown to me by the angels, where the church is to be built.' At that time it was nothing more than a quagmire—a muck swamp into which a pole could have been run down ten feet." No person, in his senses, would have selected such a piece of ground for a dwelling house in the wilderness; but her followers had implicit confidence in all her utterances, and carried out her suggestions to the letter. By under-draining, carting in sand and clearing the forest, the united industry of this people have made a beautiful location. As the surrounding hills abound in soft water, they appreciate the advantages of securing a full supply with very little expense.

The Shakers use paint freely, red and yellow being their favorite colors. Their garden-seed business is confined chiefly to the church family; but the profits, they say are much less than formerly. The manufacture of brooms, drying corn, canning tomatoes, &c., &c., are the leading businesses with most of the families. The receiving family alone have eighty acres of broom-corn under cultivation on the Mohawk flats some ten miles from Watervliet. I am in-

formed that the four families own about four thousand acres, which constitute their homesteads. Outside of this domain, their possessions of landed property are very large. All their farms under cultivation, away from these homesteads, are worked by hired laborers. Their usual method is, to hire a foreman, and then allow him to engage the forces he may require to work under him. The church family is by far the wealthiest of all. A few years since it purchased thirty thousand acres of land in the state of Kentucky. Each family, in this society, has its own land to cultivate, keeping separate accounts. Each family too has its own elders, elderesses, deacon and deaconesses, and its own trustees. Some times when the family is small, an elder holds also the office of trustee. The same is true of the deacon. The trustees are invested with the responsibility of managing all the business affairs of the family. They are free to consult, however, with others, and aim to secure entire harmony of action in all transactions of importance. But their elders, trustees and deacons in the local families, are wholly subordinate to the ministry, which consists of two males and two females. With this ministry or order rests the entire authority of the church, both temporal and spiritual. The ministry alternate between New Lebanon and Watervliet. The latter society, in which Mother Ann lived and died, being recognized as the elder sister.

The Shaker societies in New England, at the south and in the west, are virtually independent of this central bureau, having a ministry of their own; but still, in a general assembly of all the eighteen societies in the United States, they would recognize the Watervliet and New Lebanon ministry as their head. The board of trustees known to the civil authorities in this State, are the trustees of the society whether it consists of two, four, or more families. Although the families keep separate accounts, there is nothing to prevent them from accommodating one another in matters of finance, as circumstances require.

In transacting business, the Shakers have earned a reputation for integrity, in dealing with the world, that is second to that of no business firm or corporation in the world. Looking at their immense material resources, the vast tracts of land, and much of it uncultivated, and then the few persons who own and manage it all, imposing upon themselves heavy burdens, corroding cares and perplexities, I must confess that, to me, their position is by no means an enviable one. The Shakers early learned the art of making money; but have they learned the true method of spending it? And in regard to their making money, there is evidently a grave mistake in supposing that they have accumulated their wealth by farming. The fact is far otherwise. The Shakers have been, from the earliest days of their prosperity, manufacturers. Their brooms, their cloths, their Shaker hats, and many other things, that properly come under the head of manufactures, have been the real sources of their wealth; and knowing of no safer method of investing their surplus funds than to exchange them for land, they acted accordingly. In this they may have unwittingly imitated the gentry of their English ancestry.

But the most serious difficulty with which the Shakers have to contend, is connected with the business of manufacturing genuine Shakers out of such material as their mode of life may attract to them. Probably not more than one-twentieth of the number taken in on trial, remain with them or become Shakers. These families have long been "houses of refuge" for the poor and homeless, not to say worthless, who are seized with Shaker notions in the fall of the year, but are ready to abandon those notions in the spring. Such are called "Winter Shakers;" but after playing this game for the third time they beg in vain for re-admission. Long ago, when religious revivals ceased to replenish the Shaker ranks, the wise ones among them regarded the perpetuity of their organization as depending on the training of young children whom they could obtain as apprentices and educate in their faith. Here again they have not been very successful. Children make very good Shakers till they arrive at a certain age; after

that these youth, with rare exceptions, fail to become disciples of the Shaker doctrine of celibacy, and leave them, to live after the fashion of the world.

In conclusion, I am happy to say, that our visit has been decidedly a pleasant one. The Shakers are manifesting much interest in the progress of O. C. In sacrifices to religious principle, as taught by Christ, they find us at least their equals.

The aggregate number of members in the four families is about three hundred. In this receiving family they number about fifty, the women outnumbering the men. They retain young girls from the world, with much less difficulty than boys. G. C.

HOME LETTERS.

DOWN WITH THE DUST.

O. C., Aug. 30, 1869.

DEAR CIRCULAR:—All know that it is often exceedingly disagreeable to ride in railroad cars on hot, dry days, because of the dust. It is an evil from which there is at present no escape. Even if one shuts down the window and pulls down the shutter, denying himself thereby the pleasure of looking at hill and dale, field and forest, garden and meadow, the fine particles are certain to sift in at his own window, or blow in at his burly neighbor's who declares that he can live with dust but not without air. Fine clothes are soiled, fine feelings are spoiled, general discomfort reigns. Is there no remedy? "Pathmaster" says there is one: "Sprinkle the road! No difficulty at all in keeping down the dust. Every city, and village of considerable size, adopts this expedient, and could not be readily induced to dispense with sprinkling after having once realized its benefits. Let every great railroad company insure the health and comfort of its passengers by sprinkling its roads, whenever the dust would be an annoyance. Facilities are quite within its reach. Let each road be divided into sections of suitable extent, and each section furnished with a locomotive and huge water-tank with sprinkling apparatus attached. The expense is nothing when compared with the increased happiness of the thousands of passengers who daily ride over the New York Central, for example." The railroad which shall first effectually keep down the dust, by the pathmaster's method or any other, will certainly at once out-rank all others in popular favor. W.

SHEEP WITHOUT SHEPHERDS.

O. C., Aug. 20, 1869.

DEAR CIRCULAR:—If believers outside of the Community maintain their independence of the world, and do not positively draw back from their confession of holiness, we are ready to exclaim, "Well done." I have often wondered at this state of things—wondered why we do not have scattered over the country, believers who are truly spiritual, keeping pace with the work of God here. How many who received the truth in simplicity, and were for a time warm-hearted friends in the cause, have become either cold or indifferent! Facts plainly indicate that God's purpose is now to establish gospel Communities, strongholds of faith.

When I was at ——, a few weeks since, and witnessed the disorganized state of things there in the only family which professes Perfectionism, and saw how much "dead life" there was in its head, who called himself a believer nearly thirty years ago, I had a very vivid impression of the necessity there is that believers should be "assembled together," for mutual exhortation and criticism. How limited is the opportunity for the love of God and love of his children to grow in those who are fighting single-handed against evil within and without. How often do we find our hearts made soft and receptive to the love of God by the example and exhortation of others. Even Christ's great promise—"I will be in the midst," is conditional upon the combination of "two or three." I have been accustomed to think of the primitive believers as much scattered, and as often living and acting independent of one another; but I query whether much good was accomplished except by those who sought unity and formed them-

selves into churches for mutual assistance in the gospel.

Perhaps, when we have a few more faith strongholds, and a daily paper which shall be a true expression of our life, it will be possible to keep up sufficient communication between inside and outside believers, so that the latter will be able to grow as well as fight. W. A. H.

THE STEAMSHIP OF PROPHECY.

W. C., Aug. 30, 1869.

DEAR CIRCULAR:—One of the morning papers discoursing upon the new French cable, suggested that the description of the Leviathan in the book of Job would apply very well to the Great Eastern. On looking out the passage, I found it so apposite, that I transcribe it and send it to you. If we were to modernize the idiom, and forget that it is a bit of old Hebrew poetry, it would not be difficult to conceive of it as a somewhat highly wrought and figurative panegyric upon one of the great triumphs of mechanical science:

Canst thou draw out Leviathan with an hook?
Or his tongue with a cord which thou lettest down?
Canst thou put an hook into his nose? or bore his
jaw through with a thorn? * * *

I will not conceal his parts, nor his power, nor his
comely proportion.

Who can discover the face of his garment? or who
can come to him with his double bridle?

Who can open the doors of his face? his teeth are
terrible round about.

His scales are his pride, shut up together as with a
close seal.

One is so near to another, that no air can come be-
tween them.

They are joined one to another, they stick together,
that they cannot be sundered.

By his neesings a light doth shine, and his eyes are
like the eyelids of the morning.

Out of his mouth go burning lamps, and sparks of
fire leap out.

Out of his nostrils goeth smoke, as out of a seething
pot or caldron.

His breath kindleth coals, and a flame goeth out of
his mouth.

In his neck remaineth strength, and sorrow is
turned into joy before him.

The flakes of his flesh are joined together:

They are firm in themselves; they cannot be
moved.

His heart is as firm as a stone; yea, as hard as a
piece of the nether millstone.

When he raiseth up himself the mighty are afraid:

By reason of breakings they purify themselves.

The sword of him that layeth at him cannot hold:
the spear, the dart, nor the habergeon.

He estcemeteth iron as straw, and brass as rotten
wood.

The arrow cannot make him flee: sling-stones are
turned with him into stubble.

Darts are counted as stubble: he laugheth at the
shaking of a spear.

Sharp stones are under him: he spreadeth sharp-
pointed things upon the mire.

He maketh the deep to boil like a pot: he maketh
the sea like a pot of ointment.

He maketh a path to shine after him; one would
think the deep to be hoary.

Upon earth there is not his like, who is made with-
out fear.

He beholdeth all high things: he is a king over all
the children of pride.

C. S. J.

CORRESPONDENCE.

Plattsburg, Mo., Aug. 15, 1869.

DEAR COMMUNITY:—There is nothing which gives me greater pleasure than to converse with you; for you are doing your best through the CIRCULAR to enlighten me, and to instruct me in the ways of the Lord; and I feel thankful for it. I would not exchange the most refined sermon for the plain, simple, yet glorious truths presented to me

week after week, with such irresistible force that prejudice for former habits of thinking vanishes like night before the rising sun. I have felt myself under the criticism of the Community (while carefully reading the CIRCULAR and applying its teachings to myself) as though I were personally present at your evening meetings. My whole ambition now is to become more and more filled with the spirit of Christ, to be immersed into that oneness with him for which he prayed so earnestly before his death. I have learned to know that as long as Christ has not taken his abode with us we can not call ourselves his own; and we can only become so by a full, unconditional surrender, and a willingness to serve him without consulting flesh and blood. How ridiculous it seems in my eyes that I should have presumed to teach others from the pulpit, when I ought to have been a pupil myself, thus acting the foolish game of the blind leading the blind! I have no words to adequately express my feelings toward you; but I think I can not find a more suitable one than love. Confidence, respect, and admiration of your system, all draw me closer to you every day.

J. G. P.

THE SOCIAL PROBLEM.

[From the Nation.]

WOMEN AND RELIGION.

To the Editor of the Nation:

SIR: My attention has been lately directed to a striking fact pertaining to religious statistics, which has scarcely received the attention due to its singularity and importance. I refer to the great numerical disparity between the male and female members of Protestant churches—a disparity which merits the more serious concern because (in the popular thought) it has reflected more discredit on the religion which is declined than on the men who decline it.

It has been usual to explain this inequality by the hypothesis that women are *naturally* more religious than men. This theory has been kindly received, not merely by women, but by the sex which it de-frauds of spiritual dignity; the disparaged party (with a cheerful sense of having had the best of the bargain) laying claim, as an offset, to a *natural* mental pre-eminence. There is, however, a class of persons who believe that both men and women were "created free and equal," and who ascribe the difference in their influence and dignity to primitive circumstances, whose effects have been unjustly perpetuated. Such persons, acknowledging the essential, and perhaps increasing, distinctions of sex, still maintain that, as civilization develops these distinctions, it also separates science, mechanics, art, politics, literature—every field of human activity—into subdivisions of labor, these subdivisions being increasingly fitted to the ever-diverging capacities of the sexes.

The class that holds such views considers any theory monstrous which denies to men a natural equality in that highest gift of God—a spiritual nature; it therefore refers their comparative religious apathy to some other cause than a native inaptitude for divine worship. The nature of this cause is as yet the unknown quantity in ecclesiastical proportion. Sometimes we are told that the temptations of men are greater than those of women, because their struggling and outdoor life peculiarly exposes them to certain vices; but, on the other hand, it would be hard to conceive of any condition less favorable to that noble elevation and elation of the soul, of which religion is the natural food, than the life which most women are either forced or tempted to lead—a life replete with petty cares, social frivolities, dispiriting occupations, and vulgar aims—a life whose vices are indeed less gross than those of men, but whose tendencies are not less worldly. The temptations of Mohammedan women can originate only in their homes, yet they take but little interest in religion—not because their souls have no independent legal existence (for this oft-repeated statement is erroneous), but because the extreme degradation of their lives robs them of spirituality. Believing that these facts refute the theory against which they are cited, I venture to suggest another cause for the preponderance of females in our churches.

All conversions are effected through human means; and so close is the relation of these means to the end, that preachers of a given class make their converts in a corresponding class, and no other. Now, if we keep in view the fact that the sexes naturally influence and attract each other, we are easily led to the conclusion that (other things being equal) the sphere of a man's influence would be wider among women than among his own sex, and vice versa. If this inference be correct, it should not surprise us that since the work of evangelization has been committed to the care of men, the great mass of converts

should be found in the opposite sex. Had we but a few women in our pulpits who possessed somewhat of that influence in religion which Hypatia enjoyed in philosophy, or Madame Roland in politics, we should soon exhibit more men in our pews.

Well! it may be said that female instruction is impracticable. Yet it was not so to Huldah or Deborah. Or, again, the objection may be urged that all souls are of equal value, and that the sex of the converts is of no importance. The sex of the converts, however, gives character to the religion. Women are at this moment governing the Protestant church; they sustain it by the funds which their influence commands; they direct it by the preachers whom their suffrages elect—and the class of preachers that women, in their present state of culture, usually select and admire, every virile mind has the misfortune to know. It is a class which, in concert with its female allies, has given to religion that effeminate, illogical, sentimental cast too well adapted to prejudice and revolt a vigorous soul. There is a theory, as yet unestablished by experiment, that our race can only attain its highest possibilities in any general department of life when that department receives and encourages the activity of both sexes. It is certainly no slight confirmation of this idea, that the church, which in our day is governed by women, lacks practicality and vigor; and that the state, which is controlled by men, is so alarmingly deficient in political conscience.

ELIZABETH WAKING.

THE following is from an English publication called the *Family Herald*:

Why so many children die it is not easy to say, except by bringing a broad charge of vice, folly, and disease upon humanity. If, as in many cases which we personally know, a really healthy young couple marry, they will hardly lose one child out of a dozen, except by accident; that is, the cause of infantile death will not be inherent; whereas others, unwisely matched and disposed to hereditary diseases, will only rear one or two poor weaklings, whose existence is a plague to the world. *What would the philosopher deserve who could regulate marriage upon wise, proper, and hygienic principles?* We might then breed as certainly as we have bred horses of enormous bone, fleetness, size, and endurance; dogs of the greatest courage, stanchness, and beauty; men and women, not only statuesque in form and beautiful in feature, but without vice, folly, ill-regulated ambition, or the more gross and sordid passions,—men and women of large, liberal natures, and of that noble breed of which Shakspeare boasts his little island was. However, as it is, it is useless to complain. A Russian prince used to look, not at the operas at Covent Garden, but at the upturned faces of the great crowded audience, and raise his hands, and cry, "*O la belle race! la belle race!*!" [What a fine breed!] Our insular conceit, after having seen many of the varied peoples in the world, will warrant us in saying that he was right.

RECOLLECTIONS OF RAILROADS.

v.

SO much was my father engaged upon public work that he found it an advantage to keep a number of navvies always in his employ, and if work was slack, he still managed to find some employment for a few, so that he was enabled to keep the most faithful of his foremen or "gangers" constantly in his service. Such men were always ready to organize gangs upon any emergency, and at other times were as ready to become chain or staff men, or such other attachés as were necessary to an engineer's corps. But an engineer's corps must not be estimated by what to-day would meet the requirements of an engineer. Two men to handle the chain, and two more to carry the staff, clear away, mark "stations," &c., is the largest force that would now be required under any ordinary circumstances. In the earlier history of railroads, we had to provide against other contingencies besides those legitimately connected with the profession. The feeling of the country was so strong against railroads, that an engineer was frequently liable to be mobbed in the prosecution of his business, and therefore found it necessary to surround himself with a body-guard, which varied from five to twenty or thirty ruffians, according to the demand of circumstances. Sometimes a fence would be found manned by a farmer and a lot of laborers, ready to do personal violence to any one who should attempt a trespass. In such cases the introduction of a superior force on the part of the trespassers often prevented a breach of the peace; so that an engineer's corps had to consist largely of men who were ready for a "brush;"

and the chief found plenty of occasion, sometimes for diplomacy and determination, sometimes for courage and strategy.

I have explained, in a previous paper, that in England, until powers have been obtained from Parliament to build a road, the company or their engineer have no right to go on any man's land. They are mere trespassers; yet to obtain those powers, it is absolutely necessary to cross every inch of the line and prepare the most accurate plans of the proposed road, showing every topographical particular connected with it. This places the engineer in an awkward position; for he has, for the time being, to assume the character of a lawless trespasser and make up his mind to push through in the teeth of all opposition and regardless of all consequences, except that of getting his line correctly laid upon paper.

Such was the state of things when at the age of fourteen I was first attached, in the capacity of a pupil, to an engineer's staff, and started with a party led by one of my father's clerks. Our sympathies were of course all enlisted on our own side, and we felt the greatest contempt for the narrow-minded selfishness of those who opposed our progress; but to myself, I often admitted that if I owned a fine estate, and took a special delight in having things neat around me, I would spend every penny I possessed, to prevent a set of engineers cutting gaps through my best hedges, tearing down my fences, and hewing passages through my best preserves. There is, doubtless, much to be said on both sides.

I thought of but one side of the question, and boy-like, started off under a full head of excitement. Of engineering I thought but little, and learned less; my mind was entirely occupied with the opposition we were likely to encounter, and my head was filled with visions of a fight. The excitement was anything but favorable to studying a profession.

One of the favorite plans we adopted when expecting much opposition, was to divide our party and send the largest number with a set of instruments, to a point on an estate which we wanted to cross, some distance from the line we wished to survey. Care was taken that some of the men should mix freely with the inhabitants the night before, and become communicative over their ale at the tavern, as to the exact location of the line, so as to throw them off the scent. Early in the morning the decoy party started for the given point, pretending to level up to it with apparent caution and fears of being disturbed, until met by the people in possession, when we made great demonstrations of an attack, together with angry vociferations as to what we would do. Having succeeded in attracting the attention and the available means of the opposition to that point, we dispatched a messenger for more help, but in reality to apprise the engineer that his course was clear; he would then hasten to the real point of the line, a mile or two perhaps, from where we were, and hurry through that part of his survey without opposition, while the credulous agriculturists thought they were doing a fine thing in keeping the "railroaders" at bay. This stratagem succeeded admirably in some instances; but the men enjoyed so much the fun of laughing at the farmers, that the same device could scarcely be practised twice in the same county.

Sometimes we had to watch our opportunity when every one was gone to church, and run our line during divine service; and at times, when every other resort had failed, we had even to do the best we could on a moonlight night.

The theodolite was sometimes mistaken by the more ignorant of the country people for a kind of gun, and in such cases it was easy to strike terror into the hearts of the uninitiated. A fat scolding wife of a farmer, had received instructions from her husband to "smash the darned level with shovel" if the railroaders came while he was from home; and she threatened to do it. A woman, we always dreaded more than a man, for she would strike, regardless of consequences, and sometimes much harder than a man, and we could not so easily defend ourselves against a woman. In this instance, we had to pass within ten rods of the farm-house, where the

portly housewife brandished her shovel with threats and violent scoldings, and made straight for the instrument. I expected every moment to see the level laid low; but the engineer, with his usual presence of mind, achieved a complete and bloodless victory. Instead of catching up his instrument which he had just got nicely adjusted, and beating a precipitate and ignominious retreat, he quickly brought it to bear upon the virago, and hallooed to her to "look out." Such a screaming and crying of murder, was never made before by any one woman. She rushed terror-stricken into the house, slamming and locking the door after her, while we hurried over our work and reserved as much of our laugh as we were able to restrain until we got through that farm.

The *Advance* in a review of Grindon's "Life, its Nature and Varieties," (Nichols & Noyes, Boston,) comments as follows:

Sex in animals every one can comprehend. In plants the distinctions of gender become more obscure, but they are still easily traceable by the common mind. When, however, we pass beyond the animal and vegetable kingdoms, and predicate sex of all forms of inorganic matter, we enter upon ground not yet well trodden even by the savants. We know that to animals and vegetables sex is given primarily as a means of reproducing each particular species; and Mr. Grindon holds that from the fifty-four elementary substances in material nature, all other forms of matter are produced by the marrying of male and female substances or particles. Chemical attraction and affinity are only terms for expressing the fact that certain male particles of matter and certain female particles are each seeking their mates, by an instinct as unerring and universal as that which pervades the animal and vegetable world. This difference is noted: organized beings do not forfeit their identity by reproducing their kind, while inorganic substances lose themselves in the act of reproduction. Thus oxygen and hydrogen, two invisible gases, male and female, marry and produce a third substance, water, but they are themselves lost. So throughout all forms of inorganic substance. Water is masculine, land feminine; the marriage of the two produces vegetation. The Sun is the father of heat, Earth the mother, or rather a mother, since any plant or substance that is capable of absorbing and reflecting the sun's rays may be the mother of heat. "Without both agents, one acting, the other reacting, everything would be frozen to death." Throughout unoccupied space eternal winter reigns, because there is nothing to intercept and reflect the sun's rays and thus generate warmth—nothing for the sun to marry.

We have merely indicated the general drift of Mr. Grindon's essay. In the closing portions he applies his theory of universal sexhood to character, intellect, language, music and all art. He speaks of Deity as being "perfect wisdom and perfect goodness—perfect male and perfect female." The book is thoroughly worth reading and—will bear sifting.

The following extract is from the report in the *American Phrenological Journal* of a speech made by Karl Ernst Von Baer, the Russian naturalist, at a dinner given in commemoration of the day when fifty years ago he was declared Doctor of medicine by Dorpat University:

"Death, as every one knows, is a matter of experience, and, indeed an often repeated experience; but the necessity of dying is by no means proved. Lower organisms are, indeed, very frequently restricted to a single season, and cannot extend their own life beyond that period, but can merely disseminate germs for new individuals; for instance, the plants which exist for a year. But that organisms which outlast summer and winter, and have the means to collect material for sustenance must necessarily die, is by no means proven. The celebrated Harvey dissected a man who had died in his 152d year, and found all the organs still healthy, so that to all appearance this man would have lived longer if he had not been brought from the country into the capital, where the people wished to take good care of him, and where he died of too good nursing. I am therefore inclined to consider dying as a mere result of the imitative instinct—as a kind of fashion—and, indeed, as a useless one....I have taken upon myself not to be willing to die, and when any of my members are not willing to do their duty, to set my will against theirs and compel them to submit. I counsel all those present to do the same, and here-with invite them to appear fifty years hence in this same place to celebrate my second "doctor-jubilee." Then I make it a condition, however, that I have the honor to be host, and those that be present my guests."

THE RESPONSE OF THE STONES.

FROM THE GERMAN.

Through age now blind, continued Beda still
To preach the new, glad message of the Lord.
By aid of one to lead, the brave old man
From town to town and through the hamlets roved,
And preached the word with all the fire of youth.

Once led his youthful guide along a dale
That thick with massive stones was overgrown,
And said, in mirthful more than evil mood,
"Most reverend father, many people here
Assembled are, and for the sermon wait."

The blind and gray-haired sire directly rose,
Announced his text, explained it and applied;
Exhorting, warned, reproved, consoled,
So heartily that charitable tears
Ralled down his cheeks upon his long gray beard.

When he in closing prays the Lord's own prayer,
As best becomes, and says in fervent tone,
"For thine the kingdom is, and thine the power,
And thine the glory now and ever more"—
Then many thousand voices round the valley call,
"Amen, most reverend father; yes, amen."

The boy, affrighted, penitently kneeled.
And to the holy man confessed his sin.
"Son," spoke the old man, "have you then not read,
'If men are silent, stones will cry aloud?'"
Scoff not in future, son, at God's own word.
For it is living, strong, and sharply cuts
As any two-edged sword. And if the heart
Of man in scorn of him should turn to stone,
In stone itself a human heart will beat."

O. C., Aug. 21, 1869.

D. J. B.

COMMON ROADS IN FRANCE.

Van Nostrand's *Engineering Magazine* for June, gives some interesting selections from Sir John F. Burgoyne's Report on French roads.

In 1835, there were in France 45,000 miles of high roads over which the yearly draft of merchandise was effected at an expense of about ninety millions of dollars.

The French engineers calculated that at least one third of this amount, or thirty millions of dollars might be saved to the public by maintaining the roads in the best possible condition, and that, not only at no additional expense, but with a positive reduction of the annual expense of maintenance then existing.

As the best means of accomplishing this result, they proposed to put the roads in perfect order, and keep them so. Every attention was paid to the formation of the road-bed, and it was then subjected to a most minute and unremitting surveillance by an organized corps; every inequality of surface was filled up as soon as it occurred, and all waste matter regularly removed with brooms in dry weather, and hoes and scrapers in wet.

As an example of how far these calculations were verified, Gen. Burgoyne instances the case of the post-road between Tours and Caen, a distance of one hundred and fifty miles, which in 1836 was announced in an official report as being in so bad a state that there was danger of its becoming impassable.

In Jan., 1837, the reconstruction was begun. In Aug., 1838, it was reported to be in a very good and constantly improving state. In 1834 the mail had always required five horses, and in one year eleven were lost by over-work. In 1838 the number of horses was reduced to three. In 1841 only two of middling quality were required, and none were lost by over-work. In 1839 a lighter form of carriage was introduced carrying nine passengers drawn by one horse at between seven and eight miles an hour.

The expenses for material in 1837 were \$2,900, labor, \$2,500; total, \$5,400. In 1841 they were for material, \$810, labor, \$3,200; total, \$3,010. The expense for labor being about the same, while the cost for material was diminished more than two-thirds.

ITEMS.

A CAUCASIAN Society has been organized in San Francisco.

THE HON. W. H. Seward is visiting Alaska, and speaks enthusiastically of the future of that country.

A STATEMENT issued on the 1st inst., shows the reduction of the public debt the past month, to be \$5,604,234.79.

A MEETING of two thousand persons at Berlin, August 29th, considered a series of resolutions to suppress convents and expel the Jesuits.

FROM six to seven feet is made per day in the Hoosick Tunnel. The work goes on night and day. Forty-two car loads of rock are drawn out daily by mules.

THE *Epoca*, a journal of Madrid, says that the most probable candidate for the Spanish throne is Augustus of Portugal. Other reports place Marshal Serrano as the most prominent candidate for the throne.

J. Ross Browne, ex-Minister to China, contradicts the report that the Burlingame treaty has been rejected by the government of China. Secretary Fish has received assurances from the Chinese government that the treaty will be ratified.

WHEN Gen. Grant was at Newport last Tuesday, he expressed a desire to be introduced to Ida Lewis, the heroine of Lime Rock. She came over the Bay in her boat, and met him on the wharf. The President thereupon made the following speech: "I am happy to meet you, Miss Lewis, as one of the heroic women of the age. I regret my engagements have been such as not to allow me to call on you at your home. Farewell."

THE Emperor of the French, who is now sixty-one years old, seems to be preparing for the establishment of his dynasty in the person of his son. The recent concessions to the popular assembly, and the universal amnesty to political offenders, including those who have transgressed through the press, are steps toward liberalizing the government and making the succession of his son less precarious. The reported illness of the Emperor has caused considerable excitement in Paris. Prince Napoleon made a speech on the Senatus Consultum, and gave in his complete adhesion to the proposed reforms, which he hoped were to be followed by many others.

THE Suez canal is completed. It is expected to be open on the 17th, with eight meters [twenty-five feet] depth of water. The form of making the invitations to foreign powers to attend the opening of the Suez canal was direct, and not through the medium of Constantinople; this, together with extensive purchases of arms and iron-clads, aroused the jealousy of the Sultan of Turkey, creating the late difficulty with the Viceroy of Egypt. The fact that the success of the canal is due rather to the Viceroy than to the Sultan, and the cordial welcome extended to him in his recent tour through Europe, together with the rising commercial importance of Egypt, may cause the Viceroy to wish for independence. Late news says: "A messenger has left Constantinople with the Sultan's reply to the Viceroy of Egypt. He accepts the Viceroy's submission, but commands him to transfer to the Turkish government his iron-clads and breech-loaders, ordered in Europe; to keep his forces down to the prescribed limits, diminish his taxes, publish an annual budget, and abstain from negotiating with foreign governments."

TO CORRESPONDENTS.

G. W. C., Mo.—If it would be convenient to you to describe the earth-closets used by your Community, I should be much pleased. As they are receiving much applause from the scientific world, I wish to imitate them if I can do so conveniently.

I am learning much from your CIRCULAR, and am thankful for your generous conduct in its free distribution.

Send 25 cts. to the Tribune Association for a pamphlet on "Earth-Closets," by Geo. E. Waring.

To an Anonymous Friend.—The plums sent by mail from Kansas to H. J. S. for seed, were received in tolerably good order, and the donor has our thanks.

ANNOUNCEMENTS:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 202. Land, 664 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works); also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.

MOUNT TOM PRINTING-OFFICE

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Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

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PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, cart de visite size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 25 cents for single copy; \$8.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 280 pp. Svo. Price, bound in cloth, \$1.50.

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The above works are for sale at this office.

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